PRINCIPLES
of
ISLAM

By

ABD ASSAMII AL MISRY

Cambridge P.E.

PUBLISHER : WAHBA BOOK SHOP

14, Al Gomhourya Street Cairo.

FIRST EDITION 1955
SECOND EDITION 1959
THIRD EDITION 1962
FOURTH EDITION 1975
FIFTH EDITION 1989
SIXTH EDITION 1993

رقم الايداع ٥٦٩١ / ١٩٨٨

EL TADAMEN PRESS
22 SAMI STREET LAZOGHLI

PREFACE

This book was published before in five pamphlets that deal with the five principles of Islam.

My aim is to present to English readers a brief and simple explanation of the principles of Islam.

The chapters of the Holy Koran have been rendered almost literally and every effort has been made to choose suitable language. It must be clearly understood that the translations cannot be accepted as giving the precise meanings of the Holy book.

The word "Allah" is retained throughout these translations, because there is no corresponding word in English. The word Allah has neither feminine nor plural, and has never been applied to anything other than the unimaginable Supreme Being. The word "God" is used only where the corresponding word "ilah" is found in Arabic.

The first chapter of the book deals with the Two witnesses. They compose the first pillar of Islam. They are the spirit of unification.

The second chapter deals with the Prayers. Prayers afford daily contact between man and his Creator, and if performed in sincerity will provide a strong fortification against sins, and hence the source of peace.

Fasting, which is dealt with in the third chapter is the third principle of Islam that stresses the idea of equality among Moslems. Its profound benefits — spiritual, physical and ethical — which accrue to both the indvidual and society are undeniable, and upon which philosophers have unanimously agreed. Indeed, it also exists in other religions of the world especially Judaism and Christianity though conditions of practice differ. For instance among some Indian sects, fasting continues for several days, and to the Jews there are certain days in the year on which they fast — of which is the Great Fasting Day — commencing from sunset to the evening of the following day. Among Christians, the Catholics fast on the day preceding the Easter, as they also abstain from eating fish on Fridays, while the Orthodox such as the Copts of Egypt and the Armenians observe fasting more frequently.

In Islam, fast is an act of refraining food and drink from dawn to sunset. It is compulsory during the entire month of Ramadan. It is commendable (sunnat) to fast some days of Muharram or Shaaban. But fasting is prohibited on the days of the two Festivals.

The fourth chapter deals with the fourth principle of Islam the alms or tithes. It is called in the Koran Az-Zakah and is rendered into English as the poor-due in many translations.

Zakah literally means purification and technically means compulsory alms-giving or religious tax. The Divine wisdom behind this commandment (as the word itself signifies) is to protect Moslems wealth from defile-

ment and their souls from avarice; and in its fulfilment is a manifestation of thanking God for the bounties bestowed upon them. Socially it strengthens the relation between the individuals and increases the sense of cooperation in them; for both the rich and the poor are interdependent in this world. To this a tradition of the prophet hints which goes "A Moslem towards another Moslem is like a building every part of which is helping the other".

I believe that the Moslem Society will be free from such destructive ideology as prevailing in our time, if it maintains strict observance this fourth principle of Islam. It acts as an invulnerable fortress against hatred, jealousy, and an effective weapon to wipe out the class struggle which is one of the main causes of human misery today.

The first Caliph in Islam; Abu Bacr said "I shall fight whoever abstain from paying alms, pretending that it differs from prayer" Alms is the basic idea of social justice in Islam.

The last chapter is giving a brief outline of the fifth principle of Islam; the Pilgrimage.

The main idea of the pilgrimage to Mecca is a gathering or general meeting for Moslems from all over the world to perform a certain kind of worship and to discuss their problems and general affairs.

These pamphlets were first published by the Dept: of Religious Affairs in Trengganu, Malaya.

Now they have been gathered in one volume to be issued in the same way.

I hope they will be of some use to those interested in Islamic studies.

I am heavily indebted to some unknown contributors — insisted to be unknown — who belped genuinely in producing this book. I hope Allah will duly reward them.

A. A.

2.8.1961

FOREWORD

by

Sayed Yousof bin Ali, Mufti of Trengganu

بسم الله الرحمن الرحيم

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا ومولانا محمد خاتم النبيين وامام المرسلين وعلى آله وصحبه اجمعين.

In the name of Allah the most benign and the most compassionate.

Praise be to Allah, the Lord of the Universe, Benediction and Peace be upon our master and leader the Prophet Mohammad, the seal of all Prophets and leader of God's Messengers, and the same be upon his family and companions.

This is a pamphlet sent to me from Egypt (in manuscripts) by my brother in Islam the learned Abdul Samii Almisri. It was in response to my suggestion that in view of the pressing need of the Muslims of today to be called back to their Religion, pamphlets of this kind written in various languages of the world, especilly the English language, being widely spoken and understood by the people, are urgently necessary. I made this suggestion to him being aware of his ability in this field, and

who previously wrote several books on Islam among which are "Islam" and "Mohammad the Prophet of Islam". The books have won the approbation of the Public.

He assured me that he would write on each of the five "Pillars" of Islam pamphlet and this on the "Two Witnesses" is the first as they are the first "Pillar" of Islam. His work is, no doubt, motivated by a sincere desire for God's approval, in propagating the Holy teachings of His Religion.

To Him do I pray that the Author may be properly guided in his work, and that many more personalities like him may dedicate their time to the sacred cause of Islam.

In view of the considerable benefits, in facilitating the understanding and extending the teachings of Islam, which may be reaped by the school children and others, the Department of Religious Affairs, Tr., has taken the responsibility to print the pamphlet.

Sayed Yousof b. Ali Zawawi,
Mufti of Trengganu.

1st August, 1954.

THE TWO WITNESSES

لا إلهَ إلاّ الله محمّد رَسول اللهِ

UNIFICATION

ISLAM is built on five principles :

1. The Two Witnesses
2. The Prayers
3. The Fasting
4. The Alms
5. The Pilgrimage to Mecca

This book deals with the first principle, the Two Witnesses or Confession.

To be a Moslem you must say first of all "I confess that there is only One God and Mohammad is the Prophet of God".

Allah is the Almighty God. He is everywhere at all times. There is no need of a special man of religion to receive another man's prayer, there is no middle-man between the people and God. Him do worship and to Him do we cry for help.

Moslems believe in all the prophets, Abraham, Moses, Jesus, etc., down to the last Prophet, Mohammad. They strongly believe in only one God for all. All men are equal and born with equal rights. Islam has no boundaries. All God's earth is a home for a Moslem.

When I say "I confess that there is only one God", this means to me entire surrender to that Almighty God,

the only Creator, who feeds me, guides me and controls every power in the Universe.

I pray only to Him. I ask only Him for help. I obey His orders. I seek His consent in all my deeds and relations with all Creatures.

This belief in the unity of one God ought to be strongly held by Moslems. The Koraan stresses this idea of unification in various parts of its chapters as it is the spirit of Islam.

Islam is a complete code of life that contains (1) perfect guidance for all the aspects of human activity, namely, faith and practice, devotional and practical, individual and collective, social and moral, political and economical. Islamic life, therefore, is a life that reflects the Islamic guidance in all these aspects. A Moslem must believe that God exists, that the world is a moral order, that God sends guidance to humanity through his chosen Prophets and he must submit his will and his whole activity to that revealed guidance and act accordingly.

Islam harmonises our social activity with spiritual illumination. For in Islam every action, however trivial if performed in the light of God's commands, is worship and leads to spiritual progress. The five daily prayers are the perpetual contact between man and his Creator.

Every code of life has a reference to a certain ideal. Without fixing up an ideal, we cannot have a code of life. The cause of the confusion that is prevailing in the world

(1) Islam by the author.

today is not well-defined or it has been defined in limited perspective, or it is not defined at all.

For this reason, the first thing that Islam does is to present a rational ideal for man. The Holy Koraan says:

"And I have not created the Jinn and mankind except that they worship Me".

In the tradition "Hadith" God says : "I was a hidden treasure. I like to be known. So I brought forth Creation".

The purpose of our creation is our attainment of the knowledge of God and His Attributes.

Further, every particle of this universe is a manifestation of God's Attributes. Hence, when a moslem engages himself in scientific research as a true Moslem, whether in the field of geology or chemistry or any other branch of science his goal is the knowledge of God. The Koraan says : "Verily in the creation of the heavens and the earth and in alteration of night and day, there are signs for men of understanding, who remember Allah, standing, sitting and reclining and ponder over the creation of the heavens and the earth, and say: Our Lord, You have not created all this in vain — Glory be to you. Preserve us from the doom of Fire".

Thus the true Moslem scientist does not stop at the discovery of physcial causes, but proceeds further and deeper to realise the working of God. Thus our ideal of God-realisation must remain constantly in the forefront.

Hence the Koraan says: "Say: verily, my prayers and my sacrifice, my life and my death are all for Allah, the Lord of the worlds who hath no partner" and "For Allah we are and unto Him is our return".

Thus when the ideal is God alone, it is but meant that a Moslem should conform to the Divine Law in all aspects of his life, individual as well as social.

I should like to mention here some quotations from the Koraan that stress the unification and the purpose of Islam :

63. Say: who (1) delivereh you from the darkness of the land and the sea ? Ye call upon Him humbly and in secret saying : If we are delivered from this (fear) we trully will be of the thankful.

قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾

(سورة الأنعام)

64. Say : Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him.
(The Cattle chapter)

قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾

(سورة الأنعام)

---

(1) Most of these lines are from Marmaduke Pickthall's Book The Meaning of the Glorious Koran.

31. Say «unto them. «O Mohamad». who provideth for you from the sky and the earth or who owneth hearing and sight; and who bringeth forth the living from the dead and and bringeth forth the dead from the living, and who directeth the course? They will say: Allah. Then say, will ye not then keep your duty unto Him ?

قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ
وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ
وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ
ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ
فَسَيَقُولُونَ ٱللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ (٣١)
(سـورة يونس)

32. Such then is Allah, your rightful Lord. After the Truth what is there save error ? How then are ye turnend away.

(Jonah Chapter)

فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ فَمَاذَا بَعْدَ
ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ فَأَنَّىٰ تُصْرَفُونَ (٣٢)
(سـورة يونس)

38. And verily if thou shouldst ask them : Who created the heavens and the earth ? They will say : Allah, Say : Bethink you then of those ye workship beside Allah, if Allah willed some hurt to me, could they remove

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ قُلْ أَفَرَءَيْتُم مَّا
تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ
بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ
أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ
قُلْ حَسْبِىَ ٱللَّهُ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ
(٣٨) (سـورة الزمر)

from me this hurt, or if He willed some mercy for me, could they restrain his mercy ? Say : Allah is my all. In Him do (all) the trusting put their trust.

(The Troops Chapter)

87. "And if you ask them who created them, they surely say : Allah. How then are they turned away ?

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾

(Ornaments of Gold Chapter)

(ســـورة الزخرف)

21. O mankind. Worship your Lord who hath created you and those before you, so that ye may ward off evil.

يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ (ســـورة البقرة)

22. Who hath appointed the earth a resting place for you and the sky a canopy; and causes water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

(ســـورة البقرة)

255. **Allah.** There is no God save Him The Alive the Eternal. Neither slumber nor sleep overtaketh Him Unto Him belongeth whatsoever is in the Heavens and whatsoever is in ever the earth. Who is he that intercedeth with Hih save by his leave? He knowth which is in front of them and that which is behind them while they encom-pass nothing of his knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime and the Tremendous.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ
لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞ لَّهُۥ مَا فِي
ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ مَن ذَا ٱلَّذِي
يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦ يَعۡلَمُ مَا بَيۡنَ
أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا يُحِيطُونَ
بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَ وَسِعَ
كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَلَا
يَـُٔودُهُۥ حِفۡظُهُمَا وَهُوَ ٱلۡعَلِيُّ
ٱلۡعَظِيمُ ٢٥٥

(ســـورة البقرة)

256. **There is no compulsion in religion. The right direction is henceforth distinct from error.** And he who

لَآ إِكۡرَاهَ فِي ٱلدِّينِ قَد تَّبَيَّنَ ٱلرُّشۡدُ
مِنَ ٱلۡغَيِّ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ
وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ
ٱلۡوُثۡقَىٰ

rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer Knower
(Cow Chapter)

لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾
(سورة البقرة)

80. And He commanded you not that ye should take the angels and the proprhets for lords. Would He command you to disbelieve after ye had surrendered to Allah ?
(The family of Imran Chapter)

وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾
(سورة آل عمران)

48. Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will, who ascribes partners to Allah, he has indeed invented a tremendous sin.

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾
(سورة النساء)

171. O people of the scriture. Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Uessiah

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ

Jesus son of Mary, was only a messenger of Allah, and His word which he conveyed unto Mary, and a Spirit from Him. So believe in Allah and His Messengers and say not « Three ». Cease (it is) better for you — Allah is only one God. Far is it removed from His transcendent majesty that He should have a son. His is all that is in the heavens and that is in the earth. And Allah is sufficient as Defender.

(Women Chapter)

وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَا تَقُولُوا۟ ثَلَٰثَةٌ ٱنتَهُوا۟ خَيْرًا لَّكُمْ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ سُبْحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَكَفَىٰ بِٱللَّهِ وَكِيلًا (١٧١)

(ســـورة النساء)

14. Say : Shall I choose for a protecting friend other than Allah the Originator of the heavens and the earth, who feedeth and is never fed ? Say : I am ordered be the first to surrender unto Him And to be not thou (O Mohammad) of the idolators.

قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ (١٤)

(ســـورة الأنعام)

17. If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it), for He is able to do all things.

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا
كَاشِفَ لَهُۥٓ إِلَّا هُوَ وَإِن يَمْسَسْكَ
بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

(سورة الأنعام)

71. Say : shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us like one bewildered whom the devils have infatuated in the earth who hath companions who invite him to the guidance (saying) : Come unto us? Say : Lo ! the guidance of Allah is guidance, and we are ordered to surrender to the Lord of the worlds.

قُلْ أَنَدْعُوا مِن دُونِ ٱللَّهِ مَا لَا
يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا
بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى
ٱسْتَهْوَتْهُ ٱلشَّيَـٰطِينُ فِى ٱلْأَرْضِ
حَيْرَانَ لَهُۥٓ أَصْحَـٰبٌ يَدْعُونَهُۥٓ إِلَى
ٱلْهُدَى ٱئْتِنَا قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ
ٱلْهُدَىٰ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَـٰلَمِينَ
﴿٧١﴾

(سورة الأنعام)

74.	(Remember) when Abraham said unto his father Abar : Takest thou idols (1) for gods Lo I see thee and thy folk in error manifest.	وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ ﴿٧٤﴾ (سورة الأنعام)
82.	Those who believe and obscure not their wrong doings. theirs safety : and they are rightly guided.	الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُم مُهْتَدُونَ ﴿٨٢﴾ (سورة الأنعام)
102.	Such is Allah, your Lord. There is no God save Him, the Creator of all things, so worship Him. And He taketh care of all things. (The Cattle Chapter)	ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَٰهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ (سورة الأنعام)
59	We sent Noah (of old) unto people and he said, O my people Serve Allah. Ye have no other God save Him. Lo I fear for you the retribution of an awful day.	لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ (سورة الأعراف)

(1) Our modern idols are those who possess millions of dollars or big positions in society.

65. And unto (the tribe of A'ad (We sent) their brother (1) Hud. He said : O my people Serve Allah. Ye have no other God save Him. Will ye not ward off evils ?

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ أَفَلَا تَتَّقُونَ (٦٥)

(سـورة الأعراف)

73. And to (the tribe of) Thamud (we sent) their brother Salih. He said O my people Serve Allah. Ye have no other God save Him.

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ

(سـورة الأعراف) (٧٣)

140. He said : Shall I seek for you a god other than Allah who he hath favoured you above (all) creatures?

قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ (١٤٠)

(سـورة الأعراف)

158. Say (O Mohammad) : O mankind Lo I am the messenger of Allah to you all (messenger of) Him unto whom belongeth the sovereignty of the heavens and the earth. There is no God save

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ

(1) An ancient Arab prophet.

Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write who believeth in Allah and in His words, and follow him that haply ye may be led aright

يُحْيِۦ وَيُمِيتُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

(ســـورة الأعراف)

194. Lo those on whom ye call beside Allah are slaves like you. Call on them now; and let them answer you if ye are truthful.
(The Height Chapter)

إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَـٰدِقِينَ ﴿١٩٤﴾

(ســـورة الأعراف)

104. Say (O Mohammed) O mankind if ye are in doubt of my religion then (know that) I worship not those whom ye worship instead of Allah but I worship Allah who causeth you to die, and I have been commanded to be of the believers.

قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَـٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾

(ســـورة يونس)

105 And (O Mohammad) set thy purpose resolutely for religion, as a man by nature upright and be not of those ascribe partners to Allah

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (١٠٥)
(سورة يونس)

106 And cry not, beside Allah unto that which cannot profit thee nor hurt thee, for if thou didst so then wert thou of wrong-doers.

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكَ
وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا
مِّنَ الظَّالِمِينَ (١٠٦)
(سورة يونس)

107 If Allah afflicteth thee with some hurt, there is none who can remove it save Him, and if He desireth good for thee, there is none who can repel His bounty He striketh with it whom He will of his bondmen. He is forgiving and Merciful.

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا
رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ
مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ (١٠٧)
(سورة يونس)

(Jonah Chapter)

39 O my two fellow-prisoners Are divers lords better or Allah the one, the Almighty

يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُّتَفَرِّقُونَ
خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٣٩)
(سورة يوسف)

40 Those whom ye worship beside Him are but names hich ye have named, ye and your fathers. Allah hath revealed no sanction for them The decision that ye worship none save Him. This is the right religion, but most people know not

مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً
سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ
بِهَا مِن سُلْطَٰنٍ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ
أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ذَٰلِكَ ٱلدِّينُ
ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ
(40)

(Joseph Chapter)

(سـورة يوسف)

16 Say (O mohammad) : Who is Lord of the heavens and the earth ? Say Allah say : Take ye then (others) beside . Him for protectors, which even for themselves. have neither benefit nor hurt ? Say : Is the blind man equal to the seer, or is darkness equal to light ? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His

قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ
ٱللَّهُ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ
أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ
نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ
وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَٰتُ
وَٱلنُّورُ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ

creation) seemed alike to them? Say Allah is the Creator of all things, and He is the one, the Almighty.
(The Thunder Chapter)

خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ (١٦) (من سورة الرعد)

(سورة الرعد)

2. He sendeth down the angels with the spirit of His command unto whom He will of His bondmen (saying) : Warn mankind that there is no God save Me. so keep your duty unto Me.

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاتَّقُونِ (٢)

(سورة النحل)

17. Is He then who createth as him who createth not ? will ye not then remember ?

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ (١٧) (سورة النحل)

20. Those unto whom they cry beside Allah created naught, but are themselves created.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ (٢٠)

(سورة النحل)

22. Your God is one God.

إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ (٢٢)

75. Allah coineth a similitude : (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand)

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ

one on whom we have bestowed a fair provision from us, and he spendeth thereof secretly and openly. Are they equal ? Praise be to Allah. But most of them know not.

مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٧٥)

(سورة النحل)

76. And Allah coineth a similitude. Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whither — soever he directeth him to go he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct) ?
(The Bee Chapter)

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّهْهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ (٧٦)

(سورة النحل)

57. Those unto whom they cry seek the way of approach of their Lord, which of them shall be the nearest they hope for His mercy and they

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ

fear His doom. Lo the doom of thy Lord is to be shunned.

عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا (٥٧) (سورة الإسراء)

111. And say : Praise be to Allah, who hath not taken unto himself a son, and who hath no partner in the sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence.
(Children of Israel Chapter)

وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ وَكَبِّرْهُ تَكْبِيرًا (١١١)

(سورة الإسراء)

102. Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo We have prepared hell as a welcome for the disbelievers.

أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓا أَن يَتَّخِذُوا عِبَادِى مِن دُونِىٓ أَوْلِيَآءَ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَٰفِرِينَ نُزُلًا (١٠٢)

(سورة الكهف)

110. Say : I am only a mortal like you. My Lord inspireth in me that your God is only One God.
And whoever hopeth

قُلْ إِنَّمَآ أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَمَن كَانَ يَرْجُوا لِقَآءَ

for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.
(The Cave Chapter)

رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَـٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾

(ســــورة الكهف)

73. O mankind A similitude is coined, so pay ye heed to it. Lo Those on whom ye call beside Allah will never create a fly though they combine together for the purpose.
And if the fly took something from them, they could not rescue it from him. So weak are (both) the seeker and the sought.

يَـٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾

(ســــورة الحج)

74. They measure not Allah His rightful measure. Lo Allah is strong, Almighty.
(The Pilgrimage Chapter)

مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾

(ســــورة الحج)

91. Allah hath not chosen any son, nor is there any God along with Him, else would each god have assuredly championed that which he created, and some of them would assuredly have overcome other. Glorified be Allah above all that they allege.
(The Believer Chapter)

مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ
مِنْ إِلَٰهٍ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا
خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ
سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾

(سورة المؤمنون)

77. Lo They are (all) an enemy unto me, save the Lord of the world.

فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾

78. Who created me, and He doeth guide me.

ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾

79. And Who feedeth me and watereth me.

وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ ﴿٧٩﴾

80. And when I sicken, then he healcth me.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

81. And Who causeth me to die, then giveth me life (again).

وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ ﴿٨١﴾

82. And Who, I ardently hope, will forgive me my sin on the day of judgement.

وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي
يَوْمَ الدِّينِ (٨٢)

(The Poets Chapter)

(سورة الشعراء)

60. Is not He (best) who created the heavens and the earth and sendeth down for you water from the sky wherewith we cause to spring forth joyous orchards, whose trees it never hath been yours to grow. Is there any god beside Allah ? Nay but they are folk who ascribe equals (unto Him).

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
وَأَنزَلَ لَكُم مِّنَ السَّمَاءِ مَاءً فَأَنبَتْنَا
بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ
أَن تُنبِتُوا شَجَرَهَا أَإِلَٰهٌ مَّعَ اللَّهِ بَلْ
هُمْ قَوْمٌ يَعْدِلُونَ (٦٠)

61. Is not He (best) who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein, and hath set a barrier, between the two seas? Is there any god beside Allah ? Nay but most of them know not.

أَمَّن جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ
خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَإِلَٰهٌ
مَّعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٦١)

62. Is not He (best), Who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth ? Is there any God beside Allah ? Little do they reflect.

أمن يجيب المضطر إذا دعاه
ويكشف السوء ويجعلكم خلفاء
الأرض أءله مع الله قليلا ما
تذكرون ﴿٦٢﴾

63 Is not He (best) who guideth you in the darkness of the land and the sea. He who sendeth the winds as heralds of his mercy? Is there any god beside Allah ? High exalted be Allah from all that they ascribe as partner (unto Him).

أمن يهديكم في ظلمت البر والبحر
ومن يرسل الريح بشرا بين يدى
رحمته أءله مع الله تعلى الله عما
يشركون ﴿٦٣﴾

64. Is not He (best) who produceth creation, then reproduceth it, and who provideth for you from the heavens and the earth ? Is there any God beside Allah ? Say : Bring your proof, if ye are truthful.

أمن يبدؤا الخلق ثم يعيده ومن
يرزقكم من السماء والأرض
أءله مع الله قل هاتوا برهنكم
إن كنتم صدقين ﴿٦٤﴾

(The Ant Chapter)

(سورة النمل)

THE PRAYERS

الصـــــــــلاة

إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ

OPENING CHAPTER

In the name of Allah, The Most benign and the Most Compassionate.

1. Praise be to Allah, Lord of the worlds,
2. The Beneficient, the Merciful,
3. Owner of the Day of Judgement,
4. Thee (alone) we worship; and Thee (alone) we ask for help.
5. Show us the straight path,
6. The path of those whom Thou hast favoured,
7. Not (the path) of those who earn Thine anger nor of those who go astray.

Amen.

PRAYER

Prayer is the second of the five principles of Islam and is a devotional act which every Moslem is required to render at least five times a day.

Islam is a complete code of life based on an entire surrender to the Almighty God. Every deed must be done in the light of God's Command.

A five daily prayers are a perpetual contact between man and his Lord. Thus — they are in reality the spiritual diet which is the sole cause of the growth of a conscientious Moslem's soul, even as our daily food gurantees our physical growth.

Prayers are a reminder of God's commands. This remembrance of Allah bestows peace upon one's heart and enlightens his path in life.

28. Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest.
(The Thunder Chapter)

ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ٢٨
(سورة الرعد)

A Moslem, in his prayers, stands between the hands of his Lord. He feels his poverty, weakness and humbleness. He remembers his Creator who is Hearer and Observer. He meets his neighbours and friends and so may help who is in need of help or console his brother who is in need of consolation.

These five daily meetings strengthen **fraternity** among the people. They create a strong feeling, of equality as the worshippers stand side by side without any distinction between rich and poor, noble or humble but all of them cry unto Allah for help and guidance.

Whenever prayers are mentioned in the Koran; they are usually associated with alms and spending money for the help of the poor. This helping of the poor is the most strengthening of bonds among the people.

22. Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly and overcome evil with good. Theirs will be the sequel of the (Heavenly) Home.
(The Thunder Chapter)

والذين صبروا ابتغاء وجه ربهم وأقاموا الصلوة وأنفقوا مما رزقنهم سرا وعلانية ويدرءون بالحسنة السيئة أولئك لهم عقبى الدار (٢٢)

(سورة الرعد)

35. Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish worship and who spend of that We have bestowed on them.
(The Pilgrimage Chapter)

الذين إذا ذكر الله وجلت قلوبهم والصبرين على ما أصابهم والمقيمي الصلوة ومما رزقنهم ينفقون (٣٥)

(سورة الحج)

The prayers have thus become one of the most prominent features of Islam, and very numerous are the injunctions regarding them which have been handed down in the traditions (1).

The Prophet says :

«Prayers are the pillars of religion», and «The five prayers are like a fresh running river passing by a man's house. If this man bathes in the river five times a day; how much of his dirt remains ? So prayers wash sins as water cleanses dirt».

« الصلاة عماد الدين » ، و « مثل الصلوات الخمس كمثل نهر جار عذب على باب احدكم يغتسل فيه كل يوم خمس مرات ما ترون ذلك يبقى من درنه ؟ الصلوات تذهب الذنوب كما يذهب الماء الدرن .

The Koran says :

3. Who believe in the unseen and establish worship, and spend of that We have bestowed upon them (2).

ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ (٣) (سورة البقرة)

43. Establish worship, pay the poor due and bow your heads with those who bow (in worship).

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ (سورة البقرة)

---

(1) The Sounah or the sayings and deeds of the Prophet.

(2) All these lines are from Marmanduke Pickthall's book **The Meaning of the Glorious Koran.**

45. Seek help in patience and prayer; and truly it is hard save for the humble-minded.
(The Cow Chapter)

وَٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾
(سـورة البقرة)

45. And establish worship. Lo; worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do.
(The Spider Chapter).

وَأَقِمِ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾
(سـورة العنكبوت)

TIMES OF PRAYER

Prayers are performed at morning, midday, afternoon, evening and night.

"Therefore (O, Mohammad), bear with what they say. and celebrate the praises of the Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptanee."

Taha, Chapter 13.

Morning prayer can be performed from the time of dawn to sunrise, noon prayer from noon till everything and its shadow are equal in length, afternoon prayer from the time when everything and its shadow are equal in length till sunset. Evening prayer is from sunset till the disappearance of twilight. Night prayer is from the disappearance of twilight till dawn.

There are other voluntary prayers that are performed at different times of the day and specially at night.

THE CALL TO PRAYER (1)

Prayers may be said privately, in company or in a mosque, although services in a mosque are more profitable than those elserwhere.

On Friday it is compulsory that every Moslem should attend the noon prayer at the mosque. After prayer, one is supposed to go and look after his business.

9 O ye who believe, when the call is heard for the payer of the day of Friday, haste to remembrance of Allah and leave your trading. That is better for you if ye did but know.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

(سورة الجمعة)

10 And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful.

(The Congregation Chapter).

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

(سورة الجمعة)

---

(1) Al Athan.

Five times a day the call to prayer is proclaimed from the minarets of mosques by the crier called, "Al Mua' then."

The caller to prayer cries: "God is greater;" which he repeats four times in a loud voice. Then, "I bear witness that there is no God but Allah, twice and I bear witness that Mohammad is the Apostle of Allah." He repeats this twice then continues, "Come to prayer, Come to prayer; come to success, come to success; God is Greater, God is Greater. There is no God but Allah."

ABLUTION

31. O Children of Adam; Look to your adornment at every place of worship.

(The Heights Chapter)

يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ
كُلِّ مَسۡجِدٖ (٣١)

(سورة الأعراف)

6. O ye who believe, when ye rise up for prayer wash your faces, and your hands up to the elbows, and lightly rub your heads, (wash) your feet up to the ankles. And if ye are unclean, purify yourselves, and if ye are sick or on a journey or one of you cometh

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى
ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ
وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ
بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِ
وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْ وَإِن
كُنتُم مَّرۡضَىٰٓ

أو على سفر أو جاء أحد منكم من
الغائط أو لمستم النساء فلم تجدوا
ماء فتيمموا صعيدا طيبا فامسحوا
بوجوهكم وأيديكم منه ما يريد الله
ليجعل عليكم من حرج ولكن يريد
ليطهركم وليتم نعمته عليكم
لعلكم تشكرون ﴿٦﴾

(سورة المائدة)

from the closet, or ye have had contact with women and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.
(The Table Chapter)

Before prayer a Moslem performs his ablution.

According to the above-mentioned lines, he must wash :

1 — his face

2 — his hands up to the elbows

3 — Rub his head lightly.

4 — his feet up to the ankles

According to the tradition (Sunnah); he can add the washing of his mouth, nose, ears and neck. A Moslem is supposed to do this five times daily. He cleanses the members of his body which are available more than any of the other parts in ease for germs. He is supposed to wash all his body at least once a week on friday before going to the mosque.

He, also, must wash his body after intercouse or wet-dream. A woman must, olso bathe after puerperium and menstruation.

This cleanliness prevents many diseases and helps a true Moslem to keep healthy.

Islam stresses the idea of cleanliness deeply and urges its followers to keep their bodies always clean as well as their souls.

The Prophet says : "Cleanliness is half of the faith".

FORM OF PRAYER

A Moslem begins his prayer with the "Niyyah", Intention; "I intend to pray to God the morning prayer". This is done standing and facing Mecca.

Then with the thumbs touching the lobes of the ears and the palms of the hands on each side of the face he says, "God is Most Great." Bringing his hands to his sides, he commences, by with reading "The Fatiha" or Opening Chapter:

1. In the name of Allah, The Benificient the Merciful,
2. Praise be to Allah, Lord of the worlds,
3. The Beneficient, the Merciful,
4. Owner of the day of the Judgement,
5. Thee (alone) we worship, and Thee (alone) we ask for help,
6. Show us the straight path,
7. The path of those whom thou hast favoured,

8. Not (the path) of those who earn thine anger nor of those who go astray.

AMEN

After this any part of the Koran or any whole chapter is recited. Bending forward, at the same time placing his hands upon his knees with fingers slightly opened he says :—

"God is Most Great", which is followed: "I extol the holiness of my Lord the Great;" this is repeated three times;

Rising to standing position he says: "God hears him who praises Him." O, Lord, thou art praised."

He then drops to his knees and placing his forehead to the ground says: "God is Most Great;" after which he repeats, "I extol the holiness of my Lord the most high," (three times), then sits on his heels saying,, "God is Most Great," twice then places his forehead to the ground to repeat three times, "I extol the holiness of my Lord the most high." Rising again he says : "God is Most Great," this complete one Rakaa'.

The morning prayer consists of two Rakaa.

The Noon prayer of four rakaa'

The afternoon prayer of four rakaa'

The sunset prayer of three rakaa', and

The night prayer of four rakaa'.

After finishing the two Rakaa' for morning prayer, he sits on his heels and recites the ::Tahiyyat," salutations, ·

Salutations that are for God and so are the good prayers.

Peace be upon thee O Prophet with the mercy of God and His Blessing. Peace be upon us and upon God's righteous bondmen. I testify there is no deity but Allah and I testify that Mohammad is the slave of Allah and messenger of Allah.

التحيات لله والصلوات الطيبات السلام عليك ايها النبى ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين اشهد أن لا اله الا الله وأن محمدا عبده ورسوله

O God have mercy on Mohammed and his descendants, as Thou didst have mercy on Abraham and on his-descendants.

اللهم صل على محمد وعلى آل محمد كما صليت على ابراهيم وعلى آل ابراهيم

O God bless Mohammad and his descendants as Thou didst bless Abraham and his descendants. Thou art to be Thanked and Glorified.

وبارك على محمد وعلى آل محمد كما باركت على ابراهيم وعلى آل ابراهيم فى العالمين انك حميد مجيد .

In the other four prayers after the first two Rakaa's; one kneels and recites the first part of the Tahiyyat up to : "I testify that Mohammad is the slave of Allah and messenger of Allah."

Then he rises and completes the rest of the Rakaa's; reciting only the opening chapter of the Koran after which he kneels and recites the whole of the Tahiyyat.

After the Tahiyyat he closes with the salam. Turning his head to the right, he says: "The peace and mercy of God be with you," and then turning his head to the left he repeats again: "The peace and mercy of God be with you."

Any wandering of the eye, of the mind, or answering a question or any action which diverts a Moslem from prayer must be strictly avoided.

HOW TO STAND

Moslems all over the world when praying stand facing the direction of the Ca'aba, their sacred place in Mecca, in Arabia.

The idea that every Moslem standing in the same position reciting, almost the same words and performing the same rites, deepens the faith in the brotherhood of true Moslem regardless of colour or class.

At that very moment he truly feels that All God's earth is a home for a Moslem and discovers the absurdity of boundaries and barriers between man and his brother.

VOLUNTARY PRAYERS

Besides the five compulsory prayers, there are other voluntary prayers called the Sonnah. The Sonnah is that which was done by the Prophet. Moslems are supposed to perform them voluntarily.
They are :

1. Two Rakaa' before the morning prayer,
2. Four Rakaa' before the noon prayer and two Rakaa' after it.
3. Two Rokaa' before the afternoon prayer,
4. Two Rakaa' after the evening prayer,
5. Two Rakaa' after the night prayer after which one performs the witr of three Rakaa'.
   Those are done beside the night voluntary prayers.

THE FASTING

الصـــــــــوم

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

(ســـورة البقرة)

FASTING

Fasting in Islam means complete abstinence from eating and drinking and sexual intercourse from dawn to sunset. It should be observed strictly for at least one month each year. The month is called Ramadan and is also the ninth month of the Muhammadan year.

183. O ye who believe Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil) (1)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ
ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

184. (Fast) a certain number of days; and (for) him who is sick among you or on a journey (the same) number of other days; and for those who cannot afford it there is a ransom; The feeding of a man in need — But whoso doeth good of his own ac-

أَيَّامًا مَّعْدُودَٰتٍ فَمَن كَانَ مِنكُم
مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ
أَيَّامٍ أُخَرَ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ
فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ
خَيْرًا

(1) All these lines are from Marmanduke Pickthall book "The Meaning of the Glorious Koran".

cord it is better for him; and that ye fast is better for you if ye did but know.

فَهُوَ خَيْرٌ لَّهُۥ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

185. The month of Ramadan in which was revealed the Koran, a guidance for mankind, and clear proofs of guidance and the Criterion (of right and wrong) And whosoever of you is present let him fast the month, and whosoever of you is sick or on a journey (let him fast the same) number of other days. Allah desireth for you ease. He desireth not hardship for you, and (He desireth) that ye complete the period, and that ye should magnify Allah for having guided you, peradventure ye may be thankful.

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

(ســـورة البقرة)

186. And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me so let them hear My call and let them trust in Me, in order that they may be led aright.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يَرْشُدُونَ ﴿١٨٦﴾

187. It is made lawful for you to go in unto your wives on the night of fast. They are raiment for you and you are raiment for them. Allah is aware that ye were deceiving yourselves in this respect and He hath turned in mercy towards you and relieved you. So hold intercourse with them and seek that which Allah hath ordained of you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ
هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ
أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ
وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا
كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ
يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى
اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ

strictly observe the fast till night fall and touch them not but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelations to mankind that they may ward off (evil).

(The Cow Chapter)

فِي ٱلْمَسَٰجِدِ تِلْكَ حُدُودُ ٱللَّهِ
فَلَا تَقْرَبُوهَا كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

سورة البقرة

Fasting is not mere abstinence from eating and drinking nor is this abstinence a purpose in itself.

No doubt, eating and drinking stir the human desire to pursue other interests in life but hunger weakens this desire. If one is able by strength of will to deny his strong desire for food for these long hours of fasting: surely it will be much easier for him to control other passions and whims. And thus while fasting one can turn his face towards his Creator and come nearer unto Him.

Besides, fasting cures the body of many of its diseases and helps to get rid of any poisonous remains. It is good training for patience and enables one to bear the difficulties of life. It hardens man and helps him to face life courageously.

Hunger inspires human hearts with mercy and kindness. A fasting person can conceive the pains of his poor brother and so will try to help him.

Fasting strengthens Islamic unity by stressing the idea of equality among the Moslems. They abstain from eating and drinking at the same time all over the world. They break their fast at the same time. Each will think of his brother and will seek ways to help him as ordered by God.

35. Lo men who surrender unto Allah, and women who surrender and men who believe and women who believe and men who obey and women who obey, and men who speak the truth and women who speak the truth and men who persevere (in righteousness) and women who persevere and men who are humble and women who are humble, and men who give alms and women who qui alms and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men **who remember Allah much and women who**

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ
وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ
وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ
وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ
وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ
وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ
وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ
فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ
ٱللَّهَ كَثِيرًا

remember, Allah hath prepared for them forgiveness and a vast reward.	وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾
(The Clans Chapter).	(سورة الأحزاب)

CONDITIONS

Islam considers fasting a spiritual worship that purifies the souls. It is a secret worship between man and his God. No one observes his performance of fasting but Allah and his own conscience. : Thus the Prophet said Allah says : All the deeds of man are for him except fasting. It is for Me and I will reward him for it".

To perform fasting duly, there are special conditions which ought to be observed more carefully during fasting.

One must not look daringly to forbidden things. He is not supposed to occupy his mind with anything but God and his rightful work. He must not tell lies, backbite or swear unduly. He must not look cravingly to the other sex.

The tongue, also must fast; It must not defame or quarrel or dispute in vain. It is better to keep silent or occupy your tongue with any kind of prayer or useful deed.

One must not listen to what is hateful or sinful. Listening to them is as sinful as telling them. God says :

42. Listeners for the sake of falsehood. Greedy for illicit gain.
(The Table Chapter)

سَمَّٰعُونَ لِلْكَذِبِ أَكَّٰلُونَ لِلسُّحْتِ
(٤٢) (سورة المائدة)

Legs, arms or other members of his body should also be forbidden to commit any sinful or harmful deed. He must not eat of illicit gain. When eating one should not fill up his stomach or try to gain all that was lost during the day. This will not help him to quieten his cravings or control his passions.

He should not sleep too much during the day as it is necessary that he should feel the hunger and thirst and the weakening of his power so that his heart may be purified and he may feel for others.

But who eats or drinks forgettingly, his fasting is not spoiled.

Who eats thinking that the sun has set or that dawn has not risen, then, he knows that it was otherwise, he must fast a substitute day. The same must be done by one who induces vomiting.

WHO FAST

Every Moslem, man and woman, must fast at least the month of Ramadan except :

1. Children who have not reached the age of puberty.
2. The menstruating woman but equal days should be fasted as soon as possible.
3. A woman at child-birth but equal days should be fasted as soon as possible.

4. Travellers on a journey but equal days should be fasted as soon as possible.
5. The sick but equal days should be fasted as soon as possible.
6. The pregnant. } when there is fear of harm.
7. Women nursing their children. } when there is fear of harm.
8. The infirm who cannot keep fasting and in this case must feed a poor person daily.

HOW TO FAST

187. And eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall. (The Cow Chapter)

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ (١٨٧) (البقرة)

Fasting according to these lines is from dawn to sunset. A Moslem eats two meals during fasting.

The first, his breakfast, at sunset and he must have it as early as possible as the Prophet used to do. The second is called "Assahour" and is taken after midnight. It is recommended to delay it as much as you can.

A Moslem must have this second meal even if it were made of few dates or a cup of water.

He must also have the intention of fasting. Preparing the "Assahour" is a sufficient proof of his intention.

During fasting hours, he is forbidden to eat or drink or commit anything that spoils fast such as sexual intercourse.

If a Moslem breaks his fast during Ramadan intentionally he commits a grave sin. Thus, he must emancipate a slave or feed sixty of the poor or fast sixty consecutive days for each day of Ramadan.

During Ramadan it is recommended to give more for charity to perform more voluntary prayers and to recite as much as one can of the Holy Book.

During the last days and nights of Ramadan, a Moslem is supposed to double his effort in praying. In one of these ten nights the first lines of the Koran were revealed to Mohammad. That night is better than a thousand months in reward.

In the name of Allah, the Beneficient an Merciful.

بسم الله الرحمن الرحيم

1. Lo We revealed it on the night of Power.

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴿١﴾

2. Ah, what will convey unto thee what the Night of Power is.

وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ﴿٢﴾

3. The Night of Power is better than a thousand months.

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

4. The angles and the Spirit (1) descent therein by permission of their Lord, with all decrees.

تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾

(1) i.e. Gabriel, a general term for angels.

5. (That night is) Peace until the rising of the dawn.

سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ۝
(سـورة القـدر)

Voluntary Fasting

It is said that the prophet used to fast Monday and Thursday of each week. He recommends the fasting of three days in each month. They are the days of full-moon of each Mohammadan month: 13,14 and 15th.

To fast six days of Shawal, the month after Ramadan, is equal to fasting a whole year.

It is recommended to fast some days from the month of Moharram, Rajab and Sha'aban of the Mohammadan year. But it is forbidden to fast the days of the feast and on the sacrifice feast.

A lady must have her husband's permission to fast on any other day besides the month of Ramadan.

The feast

After this long worship by fasting during Ramadan, the Moslems gather in a plain bit of land in the morning of the first day of Shawwal to celebrate the feast. They have already finished a great spiritual training. They have given the poor their due of their money. They have ended long nights of prayer and crying unto their Lord.

Now, they start their day with standing humbly between the hands of God to perform the feast prayer. The first thing to do is to express their deep gratituted to God that they were able to fulfil their duty.

Their souls are now content and are happy by the remembrance of God. This contentment and peace are

one of the highest spiritual degrees that a human being can reach. It is the summit of evry kind of worship or prayer. The Koran describes the path to reach this degree in various chapters from which we quote:

2. This is the scripture where of there is no doubt, a guidance unto those who ward off (evil)
(The Cow Chapter)

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢)

(سورة البقرة)

57. O mankind There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.
(Jonah Chapter)

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ٥٧

(سورة يونس)

41. Those who, if we give them power in the land, establish worship and pay the poor — due and enjoin kindness and forbid iniquity — And Allah's is the sequel of events.
(The Pilgrimage Chapter)

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ٤١

(سورة الحج)

28. Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest.
(The Thunder Chapter)

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

(سورة الرعد)

27. But oh thou soul at peace.

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

28. Return unto thy Lord content in His good pleasure.

ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

29. Enter thou among my bondmen.

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾

30. Enter thou my garden.
(The Dawn Chapter)

وَادْخُلِي جَنَّتِي ﴿٣٠﴾

(سورة الفجر)

THE ALMS

الـــــــــزكاة

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

« صدق الله العظيم » (ســـورة المعـــارج)

THE ALMS

To speak of the alms, we must return to the basic idea of Islam. It is a complete code of life that contains perfect guidance for all the aspects of human activity, namely by faith and practice, devotional and practical, individual and collective, social and moral, political and economical. Islamic life, therefore, is a life that reflects the Islamic guidance in all these aspects in complete harmony.

Here I may quote the words of Iqbal of India:

"The faith (Islam) recognized the worth of the individual and disciplines him to give away his all to the service of God and man. It can still create a new world where the social rank of man is not determined by his caste or colour, or the amount of dividend he earns, but the kind of life he lives; where the poor tax the rich, where human society is founded not on the equality of stomachs but on the equality of spirits, where an untouchable can marry the daughter of a king; where private ownership is a trust, and where capital cannot be all owed to accummulate so as to dominate the real producer of wealth."

This Islamic code of life has God as its ideal. God is our aim. The purpose of every strife in life is the attainment of the knowledge of God and His Attributes. Further, every particle in this universe is a manifestation of God's Attributes.

Thus the relation between God and man is a direct one based on the supreme Will of the Creator that controls everything in the universe and organises it:

82 But His Command when he intendeth a thing is only that He saith unto it : Be and it is(1).	إنما أمره إذا أراد شيئا أن يقول له كن فيكون (٨٢) (سورة يس)
40. It is not for the sun to overtaketh the moon nor doth the night outstrip the day. They float each in an orbit. (Yasin Chapter)	لا الشمس ينبغي لها أن تدرك القمر ولا الليل سابق النهار وكل في فلك يسبحون (٤٠) (يس)
2. He ordereth the course; He detaileth the revelations. (The Thunder Chapter).	يدبر الأمر يفصل الآيات (٢) (سورة الرعد)
65. He holdeth back the Heaven from falling on the earth unless by His leave. (The Pilgrimage Chapter).	ويمسك السماء أن تقع على الأرض إلا بإذنه (٦٥) (سورة الحج)
1. Blessed is He in whose hand is the Sovereignty and He is Able to do all things. (The Sovereignty Chapter)	تبارك الذي بيده الملك وهو على كل شيء قدير (١) (سورة الملك)

(1) All the English version of the Koran lines is from Marmaduke Pickthall's book "The Meaning of the Glorious Koran".

According to Islamic theory, this universe is a unity that springs from a sole Will. All human beings are but, cooperating particles in harmony within a unity. Humanity exists in a harmonious unity and all its members must cooperate in order to be fit to live in this united existence.

Cooperation must be accomplished for the good of humanity. Those who try to break this cooperation ought to be fought.

13. O mankind Lo We have created you male and female, and have made you nations and tribes. that ye may know one another. (The Private Apartments Chapter)

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ (١٣)

(سـورة الحجرات)

33. The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified or have their hands and feet on alternate sides cut off, or will be expelled out of the land. (The Table Spread Chapter)

إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَـٰفٍ أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ (٣٣)

(سـورة المائدة)

9. And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight yet that which doeth wrong till it returns unto the ordinance of Allah; then if it returns, make peace between them justly, and act equitably.
(The Private Apartments Chapter)

وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟
فَأَصْلِحُوا۟ بَيْنَهُمَا فَإِنۢ بَغَتْ
إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى
تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ فَإِن
فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ
وَأَقْسِطُوٓا۟ (٩)

(سورة الحجرات)

23. Thy Lord hath decreed that ye show kindness to parents. If one of them or both of them attain old age with thee, say not «Fie» unto them nor repulse them, but speak unto them a gracious word.

وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا إِمَّا يَبْلُغَنَّ عِندَكَ
ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل
لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا
قَوْلًا كَرِيمًا (٢٣)

(سورة الإسراء)

24. And lower unto them the wing of submission through mercy, and say : My Lord have mercy on them both as they did for me when I was little.
(The Chapter of Israel Chapter).

وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ
وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى
صَغِيرًا (٢٤)

(سورة الإسراء)

14. And we have enjoined upon man concerning his parents, His mother beareth him in weakness upon weakness, and his weaning in two years — Give thanks unto me and unto thy parents.
(Luqman Chapter)

وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ
وَهْنًا عَلَىٰ وَهْنٍ وَفِصَـٰلُهُۥ فِى عَامَيْنِ أَنِ
ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ (١٤)

(سورة لقمان)

6. And the owners of kinship are chosen one to another in the ordinance of Allah.
(The clans Chapter)

وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
فِى كِتَـٰبِ ٱللَّهِ (٦)

(سورة الأحزاب)

233. Mothers shall suckle their children for two whole years; (that is) for those to complete suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child.
(The Cow Chapter)

وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَـٰدَهُنَّ حَوْلَيْنِ
كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ
وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ
بِٱلْمَعْرُوفِ (٢٣٣)

(سورة البقرة)

It organises inheritance to make ties among the members of the family stronger now and the next generations

11. Allah chargeth concerning (the provision for) your children : to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the ininheritance, and if there be one (only) then the half. And to his (1) parents a sixth of the inheritance, if he has a son; and if he has no son and his parents are his heirs, then to his mother apperttaineth the third, and if he has brethren then to his mother appertaineth the sixth after any legacy he may have bequeathed or debt (hath been paid). Your parents or your children : Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo ! Allah is Knower, Wise.

يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَـٰدِكُمْ لِلذَّكَرِ
مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ فَإِن كُنَّ نِسَآءً
فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ
وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ
وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ
مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ فَإِن لَّمْ يَكُن
لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ
فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ
ٱلسُّدُسُ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى
بِهَآ أَوْ دَيْنٍ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا
تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا
فَرِيضَةً مِّنَ ٱللَّهِ إِنَّ ٱللَّهَ كَانَ عَلِيمًا
حَكِيمًا (١١)

(سورة النساء)

(1) The deceased.

12. And unto you belongeth a half of that which your wives leave if they have no child but if they have a child then unto you the fourth of that which they have after any legacy they may have bequeated or debt (they may have contracted, hath been paid) and unto them belongeth the fourth of that which ye have if ye have no child but if ye have a child then the eighth of that which ye leave after any legacy ye may have bequeathed or debt (ye may have contracted, hath been paid).

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ
يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ
فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكْنَ مِنۢ بَعْدِ
وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ وَلَهُنَّ
ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ
وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
ٱلثُّمُنُ مِمَّا تَرَكْتُم مِّنۢ بَعْدِ وَصِيَّةٍ
تُوصُونَ بِهَآ أَوْ دَيْنٍ (١٢)

(سورة النساء)

176. They ask therefore a pronouncement say : Allah hath pronounced for your concerning distant kindred. If a man die childless and he has a sister, hers is half the herit-

يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ
إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ
أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ
يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ فَإِن كَانَتَا
ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ وَإِن

age and he would have inherited from her had she died childless. And if there be two sisters then theirs are two-thirds of the heritage and if they be brethren men and women, unto the male is the equivalent of the share of two females Allah expoundeth unto you, that ye err not. Allah is Knower of all things.
(The Women Chapter)

كَانُوٓاْ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّواْ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٧٦﴾

(سورة النساء)

The inheritance order of Islam is a means to divide wealth and avoid accumulation of capital in the hands of few individuals that leads to revolution and murmuring among poorer classes.

At the same time it encourages the individual to exploit his energies to the benefit of himself and the Society, as he, always, regards his sons as a completion of his self.

Then Islam organises this cooperation between the individual and the society as a unity. It considers each individual responsible for the whole society as the work of the individual represents a part of the community welfare. Thus, he will be punished, if he does not carry out his duties.

105. And say (unto them) Act Allah will behold your actions, and (so will) His messenger and the believers. (Repentance Chapter)	وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ (١٠٥) (سورة التوبة)
2. Help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression. (The Table Spread Chapter)	وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ (٢) (سورة المائدة)
30. (It will be said) Take him and fetter him.	خُذُوهُ فَغُلُّوهُ (٣٠)
31. And then expose him to hell fire.	ثُمَّ الْجَحِيمَ صَلُّوهُ (٣١)
32. And then insert him in a chain where of the length is seventy cubits.	ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ (٣٢)
33. Lo; he used not to believe in Allah the tremendous.	إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣)
34. And urged not the feeding of the wretched.	وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ (٣٤)
35. Therefore hath he no lover here this day.	فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ (٣٥)

36. Nor any food save filth.

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾

37. Which none but sinners eat.

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾

(The Reality Chapter)

(سورة الحاقة)

The prophet says : A group of people rode in a ship. After each one got a place on it one of them took hold of an ax and started to dig in his place. They asked him : what are you doing «It is my place» answered, «and I am free to do what I want with it. If they stopped him, he would be saved, and so they. But if they left him they would all be drowned».

ان قوما ركبوا سفينة ، فاقتسموا لكل منهم موضع ، فنقر رجل منهم موضعه بفأسه فقالوا له ما تصنع ؟ قال هو مكاني اصنع فيه ما اشاء ! فان أخذوا على يده نجا ونجوا وان تركوه هلك وهلكوا .

(حديث شريف)

It is a good simile for the intermixed affairs of the people and the necessity of cooperation among them.

For this, the community or the State, is responsible to guard its individuals, protect the weak, keep their wealth and even fight for their welfare. It is, also, bound to feed the hungry and keep for the people a respectable standard of living or it will be a sinful community which deserves punishment.

75. How should ye not fight for the course of Allah and of the feeble among men and of the women and the children.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَاءِ وَٱلْوِلْدَانِ (٧٥) (سورة النساء)

6. Prove orphans till they reach the marriageable age then if ye find them of sound judgement, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take hereof in reason (for his guardianship) and when ye deliver up their fortune unto orphans, have (the transaction witnessed in their presence. Allah sufficeth as a Reckoner.

(Women Chapter)

وَٱبْتَلُوا ٱلْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِٱللَّهِ حَسِيبًا (٦)

(سورة النساء)

17. Nay, but ye (for your part) honour not the orphan.

كَلَّا بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ﴿١٧﴾

18. And urge not on the feeding of the poor.

وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿١٨﴾

19. And ye devour heritages with devouring greed.

وَتَأْكُلُونَ ٱلتُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾

20. And love wealth with abounding love.

وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

21. Nay, but when the earth is ground to atoms, grinding, grinding.

كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

22. And Lord shall come witn the angels, rank on rank.

وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

23. And hell is brought near that day; on that day men will remember, but how will the remembrance (then await him).

وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾

24. He will say : Ah, would that I had sent before me (some provision) for my life

يَقُولُ يَٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ﴿٢٤﴾

25. None punisheth as he will punish on that day

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾

26. None bindeth as He then will bind.
(The Dawn Chapter)

وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾
(سورة الفجر)

The practical and best way of cooperation in Islam is the Alms. It is called in Arabic AZZAKAH. This means the purification. It purifies the fortune of the poor-due. It purifies the soul from meanness. It releases the conscience from anxiety when one performs his duty to God and the society.

No doubt, revolutions rise when hatred grows among the different classes of the society. Hatred springs from the belief that a certain class usurps another's rights or prevents it from a certain kind life.

The alms were imposed by Islam on the rich at 2½% of their capital which may now equal 40-60% of the modern income. This percentage is a considerable portion which, if given to the poor will suffice them. It will prevent the diffusion of radical ideas and revolutions.

Alms are a compulsory duty as regarding Moslems. It is mentioned in various parts of the Koraan side by side with the prayers. God threatens those who abstain from giving them with gross punishment.

103 Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo thy prayer is an assuagement for them Allah is Hearer. Knower.

خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾
(سورة التوبة)

أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ
عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَـٰتِ
وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾

(سورة التوبة)

104. Now they know not that Allah is He Who accepteth repentance from His bondmen and taketh alms, and that Allah is He Who is the Relenting, the Merciful.
(Repentance Chapter)

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ

(سورة المزمل) (٢٠)

20. And establish worship and pay the poor-due
(The enshrouded Chapter)

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾
ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَـٰشِعُونَ ﴿٢﴾
وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ﴿٣﴾
وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَـٰعِلُونَ ﴿٤﴾

(سورة المؤمنون)

1. Successful indeed are the believers.
2. Who are humble in their prayers.
3. And who shun vain conversations,
4. And who are payers of the poor-due;
(The Believers Chapter).

وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ
وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

34. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Mohammad) of a painful doom.

35 On the day when it will call, be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them) : Here is that which ye hoarded for yourselves Now taste of what ye used to hoard.
(Repentance Chapter)

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾

(سورة التوبة)

4. Ah woe unto worshippers

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾

5. Who are heedless of their prayers.

الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

6. Who would be seen (at worship).

الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

7. Yet refuse small kindness.
(Small kindness Chapter)

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

(سورة الماعون)

AMOUNT GIVEN TO ALMS

The alms are 2½% of the capital if it is more than ten Egyptian golden pounds(1). They are due annually even if it were for commerce or savings.

It is also paid for every kind of goods of commerce such as clothes, soap, paper, etc. at the same term.

(1) They are nearly equal to ten golden sterling.

A tenth should be given of the agricultural crops if it were irrigated easily by rain, 5% of the crop if irrigated by mechanical ways and 2½% of the crop if it needs continuous work the whole time of cultivation.

Alms are due of forty or more sheep, thirty or more cows and five or more camels. It varies according to number of animals.

They are due of two hundred or more dirhams of sliver and thirty or more dirhams of gold.

Every Moslem, man, woman or child, must pay the alms whenever he has the fixed amount of wealth for which alms are due.

THE ALMS OF RAMADAN

Should a Moslem have more food than is needed by him and his family for the day and night of Ramadan feast, then he must pay the alms of Ramadan.

For each one of his family, he should give the quantity of a Sa'a[1] of the famous food of the city or its price; corn, maize, or rice or money. One must pay Ramadan alms for his wife, children, servant and everyone that he is bound to feed. These alms can be paid from the 1st day of Ramadan till the feast, but they should be given before performing the feast prayer in order that every poor Moslem avoid begging on the day of the feast.

TO WHOM THEY ARE GIVEN

Those who deserve obtaining the alms as mentioned in the Koraan are :—

1. The poor who does not possess sufficient wealth for the needs of one day or who have debts that are more

(1) Sa'a equals two Egyptian Kadahs or oaks or six English lbs. nearly.

than their means. This obviously means that Islam recommends for his followers a better standard of living than that of "making ends meet".

2. The needy who possesses nothing.
3. The employees who collect the alms.
4. "Those whose hearts are to be reconciled". This means that those who were the former enemies of Islam and were recently converted must be helped. A special portion of the alms was allotted to them to reconcile their hearts. After the great diffusion of Islam this division of alms was cancelled by Abou Bacr the first Khalif.
5. The slaves who are under contract with their masters to be freed after certain amount of money is paid. The State must help them to obtain their freedom. This division of the alms has also been stopped.
6. The debtors whose debts comprose all their wealth. These debts ought not be the result of sins.
7. For the cause of Allah. It is general term for expending the alms to be decided with according to circumstances. It may be for war, education, care of sickness, or any other general welfare.
8. The wayfarer who is far from his wealth; such as those who emigrate for the freedom of faith or after a sudden invasion or oppression leaving their wealth in their former home.

VOLUNTARY CHARITY

Alms are the minimum of taxes to be imposed by an Islamic State. Moslems are summoned to pay as much as they can to help their fellowmen.

In the old Islamic history, it is stated there was an epoch, under the reign of Omar Ibn Abd al Aziz, when all the employees of the Khalif when passing the houses of the poor offered money, but the majority refused the alms being satisfied with the alms from the Kalif.

Islam vehemently encourages the rich to contribute more than alms to the good of the people.

Moslems are forbidden to advertise their good deeds. Help must be given in a normal manner, even in secret if possible.

To prove the great importance of giving alms and charity in Islam I quote the following lines from the Cow Chapeter of the Koraan :

261. **The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears in every ear a hundred grains. Allah giveth, increase manifold to whom He will. Allah is All, Embracing.**

مَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى
سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ
سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ
وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ وَٱللَّهُ
وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾

262. Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord and there shall no fear come upon them, neither shall they grieve.	ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾
263. Akind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute Clement.	قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى وَٱللَّهُ غَنِىٌّ حَلِيمٌ ﴿٢٦٣﴾
264. O ye who believe Render not your almsiving by reproach and injury like him who spendeth his wealth only to be seen of men and believeth not in Allah and the last Oay. His likeness is as the likeness of a rock where on is dust of earth, rainstorm smiteth it leaving it	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٢٦٤﴾

smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.

265. And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smiteth it and bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is seer what ye do.

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ
ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَتَثْبِيتًا مِّنْ
أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا
وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ
فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَٱللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

266. Would any of you like to have a garden of palm trees and vines with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath striken him and he hath feeble offspring and a fiery

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ
مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ
وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ
فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

whirlwinds strike it and it is (all) consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought.

267. O ye who believe Spend of the good things which ye have earned and of that which we bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) not take it for yourselves save with disdain and know then ye would that Allah is Absolute Owner of Praise.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن
طَيِّبَـٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا
لَكُم مِّنَ ٱلْأَرْضِ وَلَا تَيَمَّمُوا۟
ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم
بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾

268. The devil promiseth you destitution and enjoineth on you lewdness. But Allah promiseth you foregiveness from Himself with bounty. Allah is All-Embracing All-Knowing.

ٱلشَّيْطَـٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم
بِٱلْفَحْشَآءِ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ
وَفَضْلًا وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾

269. He giveth wisdom unto whom He will and He untowhom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ (٢٦٩)

270. Whatever alms ye sp·end or vow ye vow, lo Allah Knoweth it. Wrong doers have no helpers.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٢٧٠)

271. If ye publish your alms-giving it is well. but if ye hide it and give it to the poor it will be better for you, and will atone for some of you ill-deeds. Allah is informed of what ye do.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٧١)

272. The guiding of them is not thy duty (O Mohammad) but Allah guideth whom He will and whatsoever good thing ye spend it is for yourselves when ye spend not save in search of Allah's countenance; and whatsoever good

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (٢٧٢)

thing ye spend it, will be repaid to you in full and ye will not be wronged.

273. (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade) the unthinking man accounteth them wealthy because of their restraint. Thou shall know them by their mark. They do not beg of men with importunity. And whatsoever good thing ye spend to Allah Knoweth it.

لِلْفُقَرَاءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ
ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى
ٱلْأَرْضِ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَاءَ
مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لَا
يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا وَمَا تُنفِقُوا۟
مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾

274. Those who spend their wealth by night and day by stealth and openly verily their reward is with their Lord and there shall not fear come upon them neither shall they grieve.

(The Cow Chapter)

ٱلَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِٱلَّيْلِ وَٱلنَّهَارِ
سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

(سورة البقرة)

THE PILGRIMAGE
(Al-Hajj)

27. And proclaim unto mankind the pilgrimage. They will come thee on foot and on every lean camel; they will come from every deep ravine.

وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

28. That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.

لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾

29. Then let them make an end of their unkempness and pay their vows and go around the ancient House[1] (Pilgrimage Chapter)

ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ﴿٢٩﴾

(سورة الحج)

These lines of the Koraan sum up the fifth principle of Islam and its purposes.

It is a completion of the basic idea of Islam of a united world that worships one God. This idea starts by

(1) Ca'aba.

the individual whose life must be based on good character and good behaviour and who seeks God's consent by good deeds towards his fellowmen and cooperation for the benefit of humanity.

20. Such as keep the pact of Allah; and break not the convenant.

ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا
يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾

21. Such as unite that which Allah hath commanded should be joined, and fear their Lord and dread a woeful reckoning.

وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ
أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ
سُوٓءَ ٱلْحِسَابِ ﴿٢١﴾

22. Such as preserve in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (Heavenly) Home.
(The Thunder Chapter)

وَٱلَّذِينَ صَبَرُوا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ
سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ
أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ﴿٢٢﴾

(سورة الرعد)

Islam encourages his followers to attend the prayers in congregation at the mosque five times daily and compels them to gather at the mosque each Friday. Prayers are a reminder of God and his orders. These numerous

meetings at the mosque strengthen the ties of the community of the city, the village or the quarter.

The alms are another means of strengthening the bonds of the society.

But, Islam looks at a wider scope. It wants a greater tie that encloses the whole universe. Thus God says:

13. O mankind Lo We have created you male and female and have made you nations and tribes that ye may know one another. Lo the noblest of you in the sight of Allah ,is the best in conduct. (The Private Apartments Chapter)	يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ (١٣) (سورة الحجرات)

To achieve this idea, men from all over the world must meet to know each other and discuss their problems and matters affecting their lives. A general meeting; the pilgrimage, on the plan of the "United Nations" is held yearly at Mecca since 14 centuries.
The pilgrimage is compulsory for those who can afford it.

97 And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. (The Family of Imran Chapter)	وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا (٩٧) (سورة آل عمران)

Pilgrimage is also a spiritual worship that is perfor-med in obedience of God's order. People from every part of the world come to Mecca in Arabia. They all gather in Mecca and its suburbs, robed in their simple garment of pilgrimage, which consists of two pieces of cloth which resemble the death shroud. They are reminded with doom's day when everyone however great or rich, will stand side by side with the humblest of his fellow-crea-ture and will have nothing of his former life but his good deeds to show. It is the best chance for repentance.

Besides, this great meeting is a good chance for sti-mulating the idea of Peace — an idea that Islam always urges his followers to achieve, because peace is the field for good and useful work. Thus Islam goes as far as forbidding transgressing.

No doubt, those meetings during pilgrimage are a mean of friendship that induces peace.

33. And who is better in speech than him who prayeth unto his Lord and doeth right (1) and saith : Lo I am of those who surrender (unto Him).

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَـٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾

(سورة فصلت)

34. The good deed and the evil deed are not alike. Repel the evil deed with one which is bet-ter then Lo he, bet-ween whom and thee

وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾

(سورة فصلت)

(1) Moslems.

there was enmity (will become) as though he was a bosom friend. (Fusilat Chapter).

190. Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo Allah loveth not agressors.

وَقَـٰتِلُواْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَـٰتِلُونَكُمْ وَلَا تَعْتَدُوٓاْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾

(سـورة البقرة)

208. O ye who believe Come All of you, into peace and follow not the footsteps of the devil. Lo he is an open enemy for you.

(The Cow Chapter)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدْخُلُواْ فِى ٱلسِّلْمِ كَآفَّةً وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

(سـورة البقرة)

Thus, in the early days of Islam, the leaders of the Moslem Empire used to mect in the pilgrimage. The Khalifa then checked their deeds and assigned them their duties. They also expressed their ideas and described the conduct of affiairs in their own states to design the line of policy of the Islamic World.

Conditions of Pilgrimage

There are various conditions that should be fulfilled to achieve a right pilgrimage to Mecca :

1. To be a Moslem.
2. To be an adult. If a child went to Mecca he ought to go again when he is an adult.
3. To be sane and not mad.

4. To be fit to go on the pilgrimage. An ill man who cannet endure the difficulties of the journey or a poor one who does not possess sufficient money to cover the journey's expenses or his family expenses until his return are not supposed to make this journey.
5. To be free and not a slave.
6. If there is peace. You are not compelled to go if there was a revolution or war or carrying on of highway rcbbery.
7 To be on the fixed months of pilgrimage, that is Shawal, Thoul Que' dah and the first ten days of Thoul Hejjah.

Besides these conditions one, when going to pilgrimage, must remember that he is on his way to repentance so he must pay his debts and reward anyone whom he once wronged.

It is better to go on the pilgrimage with some friends in order to cooperate against the difficulties on the way and to remind each other of pilgrimage duties.

One, also, must regard good behaviour and conduct all the journey long. God says :

197. The pilgrimage is (in) the wellknown months and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry on the pilgrimage.
(The Cow Chapter)

الْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ (١٩٧)

(سورة البقرة)

How to perform the pilgrimage

There are two kinds of pilgrimages to Mecca: The Hajj or special pilgrimage performed in the month of Thoul Hejjah and the visitation — Al — Omrah — which may be performed at any time of the year. The visitation is a voluntary Hajj. The performances of the visitation — Omrah — and the Hajj are alike. Thus, upon the arrival at the last stage of the journey near Mecca, one must wash, cut his nails and hair and remove all clothing and replace them with the pilgrimage robe which is called Iharam garment. This garment consists of two seamless pieces of cloth or towels one being wrapped round the waist and the other thrown losely over the shoulders, the head must be left uncovered, sandals may be worn but not shoes or boots. White is the best colour for the Ihram garment. Women have no special garment for Ihram.

After wearing this garment, one prays to God in two Rakaas then faces Mecca and says :

"O God, I propose to make the Hajj (or the visitation or both of them). Make this service easy for me and accept it from me."

After wearing the Ihram garment one is forbidden from :

1. Sexual intercourse and everything that leads to it (kissing, jesting, etc.)
2. Perfumes, cutting or combing the hair.
3. Disputing, quarrelling, lewdness anger.
4. Hunting or killing the animals of the land as God says:

96. To hunt and to eat fish, the sea food is made lawful for you, a provision for you and forseafarers; but to hunt on land is forbidden you as long as ye are on the pilgrimage. Be mindful of your duty to Allah; unto whom ye will be gathered.
(The Table Spread Chapter)

أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

(سورة المائدة)

On reaching Mecca, one must go first of all to the Sacred Mosque and go round the Qa'aba seven times, then, one goes to the place where Abraham stood and should pray to God in two Rakaas.

On the 9th day of Thou Al Hejjah all the pilgrims go to the mountain of Arafat to meet and pray to God.

The tenth of Thou Al Hejjah is known as All Adha feast-Kurban Bairam-or the day of sacrifice. On that day, the pilgrims proceed to the three monumental pillars at Mina. The pilgrim throws seven small stones or pebbles at each of these pillars. This ceremony is called ramyol-Jamarat or throwing the pebbles. When the pilgrim throws the pebbles; he says In the name of Allah the Almighty, I do this and in harted of the devil and his shame». This is repeated three times on the next three days. The pilgrim doing this, means having a hearty intention that he will never again follow the foot-steps of evil or sins, the path of the devil.

Before leaving Mecca, the pilgrim once more goes round the Ka'aba seven times.

The performance is described in the next lines of the Koran.

196. Perform the pilgrimage and the visit (to Mecca) for Allah. And if ye are prevented then send such gifts as can be obtained with ease, and shave not your heads until the gifts reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if ye are in safety then whosoever contenteth himself with visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned, that

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ
أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ
وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ
الْهَدْيُ مَحِلَّهُ فَمَنْ كَانَ مِنْكُمْ
مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ
فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ
نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ
إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ
فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي
الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ
كَامِلَةٌ ذَٰلِكَ لِمَنْ لَمْ يَكُنْ
أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿١٩٦﴾

is ten in all. That is for him whose fold are not present at the Inviolable place of worship. Observe your duty to Allah, and know that Allah is severe in punishment.

197. The pilgrimage is (in) the wellknown months and whoever is minded to perform the pilgrimage therein let him remember that there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me. O men of understanding.

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ فَمَن فَرَضَ
فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ
وَلَا جِدَالَ فِى ٱلْحَجِّ وَمَا تَفْعَلُوا۟
مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ وَتَزَوَّدُوا۟ فَإِنَّ
خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ وَٱتَّقُونِ يَٰٓأُو۟لِى
ٱلْأَلْبَٰبِ ﴿١٩٧﴾

198. It is no sin for you that ye seek the bounty of your Lord (by trading). But when ye press on in the multi-

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا
مِّن رَّبِّكُمْ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ
فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ
وَٱذْكُرُوهُ كَمَا

tude from Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.

هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ
ٱلضَّآلِّينَ ﴿١٩٨﴾

199. Then hasten onward from place whence the multitude hasteneth onward, and ask forgiveness of Allah Lo Allah is forgiving. Merciful.

ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ
وَٱسْتَغْفِرُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ
رَّحِيمٌ ﴿١٩٩﴾

200. And when ye have completed your devotions then remember Allah as ye remember your fathers or with a more lively remembrance. But of mankind is he who saith : Our Lord Give unto us in the world and he hath no portion in the Hereafter.

فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا۟
ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ
ذِكْرًا فَمِنَ ٱلنَّاسِ مَن يَقُولُ
رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى
ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴿٢٠٠﴾

201. And of them (also) is he who saith «Our Lord Give unto us in

وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى
ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

the world that which is good, and guard us from the doom of Fire».

202. For them there is in store a good out of that which they have earned. Allah is swift in reckoning.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (٢٠٢)

203. Remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him; that is for him, and whoso delayeth, it is no sin for him, that is for him who wardeth off (evil). Be careful of your duty to Allah, and know that unto Him ye will be gathered (1).
(The Cow Chapter).

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ (٢٠٣)

(ســـورة البقرة)

The Visit to Al-Madinah

Now the imposed pilgrimage is ended. The pilgrims rest for two or three days in Mecca. Then, they usually

---

(1) All these translations are from Pickthall's book, "The Meaning of the Glorious Koraan".

pay a visit to Al-Madinah and its mosque, the Prophet's mosque.

These are dear places for every Moslem. The Prophet Mohammad after 13 years of oppression and torture emigrated from Mecca to Al-Madinah. He made it his capital. In Al-Madinah, he found more freedom to preach his new doctrine and Islam began to spread in Arabia. At last he conquered Mecca ,his home, but returned to Al-Madinah where he died and was burried.

APPENDIX

An Ideal Religion (1)

Here we quote from Nour Al Islam Review — 1350's volume — these lines :

Islam enjoined the love of one another so much so that true belief was made conditional thereupon for thus says the Tradition (2)

لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا .

Meaning : «Ye shall not enter heaven until ye believe, and ye shall not believe until ye love one another »

It ordained good counsel and made it to cover whole religion as signified by the Tradition,

الدين النصيحة .

Meaning : «Religion is good counsel»

It enjoined the believers to refrain from inflicting harm on others and made such desistence the very gist of Islam for thus it says :

المسلم من سلم المسلمون من لسانه ويده .

Meaning : «The true Moslem is he who spares his fellow-Moslems the evil of his hand and tongue» (Tradition)

It urged strongly to faithfullness and benovelence and warned against hypocrisy and deceit which taints corrupt the souls and detract from virtue to vice.

أن الشرك (الرياء) اخفى فيكم من دبيب النمل فى الليلة الظلماء

Meaning : «Verily hypocrisy is more imperceptible in you than the crawling of ants in the darkest of nights"

---

(1) Translated from the Very Reverend Late Sheikh Youssef el Digwy's Book : "Messages of Peace".

(2) The sayings of the Prophet.

It recognised the natural tendency of mankind to injustice and warned forcibly against it in the most vehement manner for thus it says :

ما من امير عشيرة الا يجاء به يوم القيامة مغلولة يداه فلا يفكه الا العـدل .

Meaning : «No prince is there who rules over but ten people, but will he be brought on the day of judgement with his hands chained together, and none will set him free save the justice he dispensed».

(Tradition).

It insisted on the upholding of Divine Justice and made it incumbent on all people so that no one escaped the responsibility, for it most wisely says in this connection :

كلكم راع وكل راع مسؤول عن رعيته .

Meaning : «Ye are all shepherds and ye are responsible for your flocks». (Tradition).

Islam recognised the evil propensities of mankind and the ceaseless efforts on their part to satisfy their passions and desires, thus missing the good life and depriving of blessedness and salvation.

It has transcended in this respect, the knowledge of the greatest pedagogues that ever existed. It warned you against thine own self as against your most inexorable enemy, for the wiles and guiles of the soul are the most pernicious and farthest removed from the sphere of consciousness. To succumb therefore to temptation and follow the preciptious path of passion, will inevitably lead to aberration and perdition.

The Tradition says in this connection :

أعدى عدوك نفسك التى بين جنبيك .

Meaning: «The most bitter enemy is thine own soul that lies concealed within thy breast» : and

إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌ بِٱلسُّوٓءِ .

Meaning : «Verily the soul inciteth to evil».

Islam has recognised the influence exercised by passion over the minds of men, and has forcibly cautioned them against it. It has exposed the role it assumess in the direction of their souls and the extent to which it holds over their hearts.

So great indeed, is the influence of sway over men that it was referred to in the Koran as a deity worshipped to the exclusion of God :

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً (٢٣) (سورة الجاثية)

«Hast thou not seen he who hath deviated from the right path and so eagerly followed his passion as to make a deity thereof to be worshipped, and God hath forsaken him knowing of his misguidance and the corruption of his soul, and hath his ears and heart sealed up so that hearkens not to goodly exhortations and is heedless of the signs of God.»

(Baiday's Commentary).

It warned against following its preciptious path thus:

وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ .

«Follow not the passion of thy soul in judgement or in any other spiritual or worldly affair lest it causeth

thee to miss the signs of God with which He hath indicated the path of rectitude».

(Alucy's Commentary)

It urged men to shun the sinster influence of passion thus :

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾
فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾

«He who hath feared his trial before his Lord on the Day of Judgement, curbed the unlawful desires of his soul, preferred the good thereto and was heedless of worldly gratifications, Verily, Paradise, and nowhere else, shall be his abode».

(Alucy's Commentary)

Islam found mankind graping in the darkness of superstitions and delusions and hath reached forth a helping hand unto them to save them from the dire influence of conceit as signified by the verse :

إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾

«The unbelievers follow but a mere delusion, a false conceit to their own rectitude, whereas truth could only be perceived if it is founded on reality and not on mere delusion or conceit».

(Alucy's Commentary).

وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ
ٱللَّهِ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ (الأنعام)

«Unbelievers or ignorant people will — if they are obeyed — lead others astray from the path of righteous-

ness for they counsel naught but evil and follow a mere delusion; and they are but liars to ascribe to God a begotten son or a human attribute.»

(Baidawy's Commentary).

It showed that the path of righteousness could not be approached by way of delusion and falsehood and that it could only be found through sound and sane reflection. Hence the frequent repitition in the Koran of such verses as :

إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

«There is verily a sign in such and such thing for a people who unerstand»;

and

إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

«There is verily a sign in such and such thing for a people who reflect».

It reproves others thus :

«Have they not reflected ?» أَوَلَمْ يَتَفَكَّرُوا ؟

«Have they not witnessed ?» أَوَلَمْ يَنظُرُوا ؟

and other like verses. ,

Islam recognised the value of time and that men are prone to waste it in vain discourse or futile pursuits. It warned against such wste and strongly urged us to make good use thereof. It described the blessed thus :

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

«Those who avoid vain discourse and futile pursuits and busy themselves with useful avocations;

(Alucy's Commentary).

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾

«God will subject all kinds of unbelievers to a severe trial on the Day of Judgement for what they have committed of sins and disbelief».

(Alucy's Commentary).

The Prophet says in this connection :

ان الله يكره ان يرى عبده فارغا من عمل الدنيا والآخرة .

Meaning: "Verily God detesteth to see men unoccupied with a pursuit of this world or the hereafter"; (Tradition).

also من حسن اسلام المرء تركه ما لا يعنيه .

Meaning: "A sign of a good Moslem is to let severely alone what does not concern him". (Tradition).

Islam recognised the advantages accruing from the enjoinment of good and the forbiddance of evil in view of the inherent inclinations of men:

لتأمرن بالمعروف ولتنهون عن المنكر او ليسلطن الله عليكم شراركم فيدعو خياركم فلا يستجاب لهم .

Meaning: "Let ye enjoin the good and forbid the evil, or will the Lord send the wicked among you to perpetrate evil, then the pious will pray for deliverance in vain". (Tradition)

It showed that disregard of such an injunction will inevitably result in the disruption and downfall of nations. It referred to a people who evoked, through their sin, the wrath and damnation of the Lord thus:

كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾

"The unbelievers forbade not one another such sins as they have committed before. Detestable indeed are

their wicked actions". (Baidawy's Commentary).

Another verse counsels :

وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟ مِنكُمْ خَآصَّةً

"Fear ye a sin that will not only affect those who committed it but will affect you, one and all, in your entirety".

(Alucy's Commentary)

The Prophet says in this connection :

اذا عملت الخطيئة فى الارض كان من شهدها فانكرها كمن غاب عنها ، ومن غاب عنها فرضيها كان كمن شهدها .

Meaning: "If a sin be committed on earth, he who hath witnessed it and condemned it, will he be freed of its sin; and he who hath not witnessed it and approved of it, will he be made a party thereto".

(Tradition)

Another tradition ordains:

لتامرن بالمعروف ولتنهون عن المنكر ثم لتاخذن على يد الظالم ولتاطرنه على الحق اطرا ولتقسرنه على الحق قسرا او ليضربن الله قلوب بعضكم ببعض ثم يلعنكم كما لعن بنى اسرائيل .

Meaning: "Let ye enjoin the good and forbid the evil, check the iniquity of the unjust, restrain him there from and force him back to the truth, or will hatred one another be engendered in your hearts and ye, will be accursed as were the sons of Israel". (Tradition).

Islam recognised the inherent love of life and the; covetousness of material ends inborn in men, the hatred and jealousy engendered in the hearts of the poor against the rich and the love of self and cupidity of the latter that it assigned a share of their wealth to the poor every

year and prescribed its collection by force if need be.

Islam has furthermore urged the rich to charity so that malice and hatred may be exterminated from the hearts of the poor and love and good-will substituted instead. Also that the rich may set themselves free from the vice of avarice and cupidity :

وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝

"Expend of what the Lord hath given you in the manner He ordained and save yourselves from the greed of your souls that ye may prosper".

(Baidawy's Commentary).

It urged to lend the needy and set a greater value thereon than on charity.

Through the forbiddance of usury, Islam has striven to strengthen the bonds of love and implant kindness and benevclence in the hearts of men.

It is deplorable, indeed, to see how far mankind have disregarded, to their detriment, the dictates of virtue. The reforms clamoured for by extremists in many Christian countries, are not, indeed, without justification. Evil institutions are undermining the very edifice of society in those countries and a complete disruption is only averted through constantly grappling with the exigencies of the moment. But should they only give the question of religion their serious consideration, they will find Islam and its benign teachings a perfect panacea for all their social evils.

Islam has recognised the worldly need of man and his covetousness of material ends as a means to his welfare. It pointed out that therein lies the cause of wretchedness and perdition and ordained:

من طلب الدنيا حلالا فى عفاف كان فى درجة الشهداء .

Meaning: "He who seeketh the world within the bounds of the lawful and according to the tenets of virtue, will he be reckoned in the same category as the martyrs".

(Tradition)

It urged to piety and pointed out the salient feature of the pious, yet it recognised the tendency of the soul to succumb to the forbidden and ordained the most effectual remedy thereof:

اتق الله حيثما كنت واتبع السيئة الحسنة تمحها وخالق الناس بخلق حسن .

Meaning: "Fear God wherever you may be and cause the good deed to follow the evil so that it may be expiated thereby and treat people in a kindly way";

(Tradition)

and

لا يبلغ الرجل درجة المتقين حتى يدع ما لا باس به مخافة ما به باس .

Meaning: Man will not attain to the exalted position of the pious unitil he refrains from the mere permissible lest he be tempted to lapse unto the forbidden".

(Tradition)

It recognised that souls are susceptible to the least offence and that hatred and malice may be born even against an otherwise well-meaning offender. It has therefore urged to peace-making and reconciliation among people and made such act one of the best a man could do:

لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍ بَيْنَ ٱلنَّاسِ وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

"Vain are their deeds except those who enjoin charity and do the good by lending the needy, relieving the distressed, giving voluntary alms and by peace-making and reconciliation.

"Whosoever does that to please the Lord, will the Lord recompense him beyond all measures".

(Alucy's Commentary).

It recognised that human souls are prone to wreak venegeance and are not content, in the exercise of justice, with mere retribution. The offender, might, out of pity, be forgiven on the grounds of ignorance or the overwhelming motive which impelled him to commit what he has committed. Foregiveness will, in such case, be more compatible with mercy and farther removed from injustice and iniquity.

Islam has therefore, repeatedly urged to forgiveness for thus it says:

خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾

"Use indulgence with sinners and forgive them their trespasses, enjoin the good actions and return not the evil of the ignorant with a like evil but overlook it"

(Alucy's Commentary).

also : وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ

"The recompense of evil is a like evil but he who forgiveth the offender and reconcileth himself of his

and overlooketh the harm done him. will the Lord afford him ample recompense".

(Alucy's Commentary).

It describes the pious thus

وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ، ٠

"Those who suppress anger and give no vent thereto, and forego the punishment of offenders against them".

(Baidawy's Commentary).

Islam recognised the eagerness with which men seek the fleeting world and the sad regret with which they view the lost opportunities to secure material ends. They assign causes to their failure to avail themselves of tho opportunities but they get no further in the process and remain ignorant of the underlying causes which transend all human knowledge or comprehension whose minute workings are ordained from on high.

The following verse is significant in this connection:

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَـٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾

"No misfortune is there, that afflicteth the earth as dearth, sterility, blighted crops or earthquakes, or that afflicteth your persons as disease, plague, wound injury; but ere God caused them, was known to Him and recorded in the Book of Divine Decrees; for such is easy unto the Lord".

(Alucy's Commentary).

Islam embraced the very sources of virtue and good conduct. It strongly urged to justice which constitutes the restraint imposed on the self to keep within certain

assigned limits. It enjoined all virtues and forbade all vices for thus it says: إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآيِٕ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ

"God enjoineth moderation in all things; the doing of good and performance of duties and prayers in a becoming manner; the giving to the kindred what they stand in need of; and forbideth the following of lustful desires; the giving vent to anger and passion; and the oppression of man".

(Baidawy's Commentary).

A complete code of life

Islam is a complete code of life that regulates all aspects of human life, religious, moral, political, economical and social. It defines every minute of the relation between man and his fellowcreatures and among nations as well.

It brought a revolution in the Arabian life. One of the modern pioneers was a refugee in Abyssinia. He was asked by the Negus; why he had left his country. He replied(1) "O King, we lived in ignorance, idolatry and unchastity; the strong oppressed the weak, we spoke untruth; we violated the duties of hospitality. Then a prophet arose, one whom we know from our youth, with whose descent and conduct and good faith we are all ac-

(1) Nour-Al-Islam Review, 1360 volume.

quainted. He told us to worship one God, to speak truth, to keep good faith, to assist our relatives, to fulfil the rights of hospitality, and to abstain from all things impure, ungodly, unrighteous. And he ordered us to say prayers, give alms, and to fast. We believed in him; we followed him. But oru countrymen persecuted us, tortured us and tried to cause us to forsake our religion; and now we throw ourselves upon thy protection. Wilt thou not protect us?"

Dealing with this great spiritual revehıtion, Sir W. Muir observes as follows:— "Never since the days when primitive Christianitity startled the world from its sleep, had men seen the like arousing of spiritual life... Thirteen years before the "Hijra", Mecca lay lifeless in this debased state. What a change had those thirteen years now produced. A band of several hundred persons had rejected idolatry; adopted the worship of one God, and surrendered themselves implicitly to the guidance of what they believed a Revelation from Him; praying to the Almighty with frequency and fervour, looking for pardon through His Mercy and striving to follow after good works, alms-giving, purity and justice. They now lived under the constant sense of the omnipotent power of God and of His providential care over the minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand. Mohammad was minister of life to them, the source under God of their new-born hopes, and to him they yielded an implicit submission" (1)

(1) Sir William Muir, cf. pp. 36, 37 of this book.

Islam took its birth, and has since lived, in the broad daylight of history. The Moslems adhere to the faith of Islam not because they were born and bred in this faith, but because it is the most historical religion and can bear with perfect safety even the severest possible criticism.

If those who brought the charge of force and compulsion had cared to deal with their subject in an honest, straightforward manner, they should have gone through the teachings of Islam, as embodied in the Holy Koran, and then pondered over the fact, that the early Moslems were so much devoted to the letter, as well as the spirit of this Book, that they sacrificed everything to obedience to the injunctions contained in it, and did not swerve even a hair's breadth from the path laid down in their Book. If the Book enjoined force and compulsion for the spread of Islam; then the Moslems must have fought and worked havoc for the propagation of Islam. There is not even a single verse in the Holy Koran which directly or even indirectly insinuates the alternative of death or Islam for the unbelievers. "There is no compulsion in religion" trumpets forth loudly the peaceful spirit of Islam. The commandment is absolutely positive and admits of no exception. The use of force and compulsion is, then, totally forbidden, and the imperative and highly dictatorial character of the injunction leaves no room for any change or making an exception in favour of the employment of war-like means, for the purpose of popularising Islam. The mere fact that in the history of Islam one meets with fighting and bloodshed, can in no way lead to the conolusion that Islam was spread by the sword. There is no

religion, the history of which is not stained with blood. The Crusades, the Christian conquest of Spain, the subsequent persecution and expulsion of the Moslem Moors, the days of the inquisition, the massacress of St-Bartholomew's day and other similar tragedies, perpetrated in the name of religion, recurring to the memory, send a new horror and dismay throughout the world.

No reasonable person will therefore be prepared to accuse the adherents of any religion, of allowing force and compulsion, on the flimsy ground that the story of such religion makes mention of bloodshed and fighting. Islam will be to blame, if it can be proved that it sanctions the use of force and compulsion for the propagation of the faith. But on the contrary, we find clear and explicit injunctions forbidding force for the purpose of religion. The only possible conclusion that can be drawn from the above considerations, is that if the Moslems were acting in accordance with the teachings of Islam, they did not take up arms for the sake of forcing conversions. A glance at the history of those days will bring to light the fact, that they were persecuted, and were subjected to all sorts of torture and illtreament. They left their homes to save their lives, but the merciless enemies followed them. At last, when all peaceful means had failed, and the aggressive spirit of their antagonists reached its zenith, the enemies having made up their minds to annihilate the embryo dispensation, the handful of Moslems were driven to have recourse to arms. They fought and fought, till there was no danger left to retard, free growth and expansion of Islam. If facts alone are looked at, there should be no difficulty in realising the real

situation of the early Moslems who had to fight for the sake of self-preservation. Later on there was also a good deal of fighting, and although much of this later fighting had little to do with religion, there is certainly nothing in it, to blame the Moslems for. The political development of a nation is another problem which needs careful handling and which I leave for students of politics to examine. With regard to those verses of the Holy Koran, in which war is enjoined upon Moslems against the infidels, and that "wherever they are found they shall be taken and killed with a general slaughter," these verses and their likes, as already stated, bear upon the defensive war of the Holy Prophet. The Moslems can produce any number of verses from the Holy Koran which enjoin all courtesy, politeness and civility, even in the case of severe persecutors. The example of the Prophet is clear on this point. He granted pardon to the Meccan persectors when, quite vanquished, they threw themselves on the mercy of the Holy Prophet. God says : "And the servants of the God of Mercy are they who walk upon the earth softly, and when the ignorant address them, reply "Peace"; and they pass the night in the adoration of their Lord, prostrate (at times) and standing (at others) for prayers."

I appeal to the good sense of the readers as to whether there can be found a higher ideal for humanity to pursue. God's servants are required to walk humbly and harmlessly, and when they are confronted with ignorance which is only another name for lack of manners and manly behaviour, even there, when hedged round by ill manners and ill-treatment, the true Moslem is called upon to wish for peace. His sole object in his social capacity should be to spread peace, even when harassed by

bad behaviour and inconsiderate treatment. Peace is the Moslem's watchward, whatever circumstances he has to pass through. When comparing this highly practial ideal with the Christian injunction "Love your enemy," a Moslem is constrained to admit his impression that the Christian code of morality is only a set of fair-seeming platitudes, not meant for practice, but merely for controversial purposes. It is all very well to love one's enemy, but is it, a Moslem asks, in consonance with human nature, to be able to show anything like real and true love, where exists enmity ? Our enemy, if he is an enemy at all, in the natural sense of the word, cannot be expected to feel favourably disposed, much less loving and affectionate, to us. However pious and godly we may happen to be, hatred and contempt, the necessary characteristics of enmity, must re-act on us, and our attitude, at best, will be supposed inactive hatred, and in no case real love. Love begets love, and hatred begets hatred. This is the law of nature, and a wise man cannot ignore the course of nature, and frame a line of conduct conuicting straightway with it. Islam does not require us to be hypocritical lovers of our enemies, but calls upon us to be reconciled with our enemies, and to be at peace with them. Thus, removing the cause of enemity, if it is possible to do so, a Moslem should be sincerely loving. But if the cause cannot be removed, our hositilities should not be active and aggressive, for we are, in the honest discharge of our religious duties, bound to wish for peace under all circumstances and all events.

I have already stated with sufficient fulness, and need not repeat it over and over again, that Moslem wars,

as allowed in the Koran and explained by the sayings of the Prophet, were entirely defensive, and therefore the attacks recommended are never aggressive. The religion of Islam is essentially for peace, and even in fighting the aim was nothing but peace.

The defensive wars of the early Moslems are a matter of history. It is an historical truth, and no reasonable person can refuse to accept it. After thirteen long years' persistent persecution, when all peaceful measures had failed and proved unavailing, when war or death were the only alternatives, it would not have been right to act upon the Gospel verdict «Love your enemies and do good to them that hate you», and thus to allow the enemies of Islam to revel in the wholesale massacre of harmless worshippers of the one true God, and to sweep the only living faith out of existence. Moslems who were bent upon the preservation of their beloved faith at all hazards, Moslems who love God above all wordly considerations, even their very lives, Moslems who were by all sorts of ruthless tortures and merciless butcheries, goaded by natural anger, so far kept down by the peaceful ordinances of Islam, could not of course adopt the «love your enemy" maxim as their guide. The enemy of God and his blessed dispensation which preaches love, peace and fellow - feeling, can scarcely be expected to deserve real love at the hands of a sincere lover of God. A Moslem cannot afford to love an enemy who hates God. He cannot go against human nature. His ideal will be peace, he refuses to play the aggressive part, he takes the initiative in the reconciliation and shows sincere love thereafter A zealous enthusiastic Moslem writer makes the following remarks

on the attitude of Christian critics who lay great stress on the defensive wars of the Holy Prophet, as follows :

«Our Christian friends love to conceal facts while dealing with Islam. They are ever prepared to dwell upon the defensive wars of the Prophet and his holy followers, but they take good care to keep us away from what Jesus is reported to have said with positive definiteness : «Think not that I am come to send peace on earth. I came not to send peace, but a sword». Again we read : «I am come to send fire upon the earth and what will I if it be already kindled.» We read again in the Gospels : «Suppose ye that I am come to give peace on earth ? I tell you, nay, but rather division». Once more we read in the Gospel : «Then said he unto them, but now he that hath no sword, let him sell his garment and buy one». It is now as clear as the day, that if Jesus had the opportunity of gaining political strength, he would have filled the earth with war and bloodshed, not withstanding his saying «Love your enemy.» Peace as the thing a Moslem is called upon to maintain by whatever means he can; but peace, according to the above statement attributed to Jesus, is the very thing Christ came to destroy».

Instead of the Christian commandment, «Resist not evil, but whosover smiteth thee on the right cheek, turn to him the other also», the Moslems follow their Koranic verdict, to wit : «Ward off evil in the best possible manner''.

If evil is not to be resisted ,it would be allowed to grow unchecked, and eat away allvital the very vitals of humanity. All goals, reformatory schools, and law-courts should be abolished forthwith, so that under the charita-

ble teachings of the Christian faith, evil may have perfect freedom and run riot in whatever way it can. When it is a sin to resist evil, the natural consequence is the abject toleration, or rather encouragement, of all sorts of nefarious designs and mischievous courses. Human nature is not safe under the assumed Christian teachings; therefore it naturally, revolts against them. Never has mankind, even in the veryheart of civilisation which is said to be the direct result of Christian teachings, acted upon these teachings which are against the intellect, nature and instincts of humanity. The Holy Koran strikes at the very root of evil. It stops the very source of it. It says : "Ward off evil in the best possible manner". The measure to be taken for the removal of evil is not positive non-resistance which is not a sensible policy at all, but on the contrary the most effective methods ought to be used for the expatriation of evil. The means suited to particular cases are to be employed, whether they be harsh or mild. Whatever is productive of desirable results should be resorted to for the eradication of evil.

EMANCIPATIN OF WOMEN

The condition of women before Islam was most unsatisfactory. It must be admitted that Islam effected a vast and marked improvement in the condition of the female population.

Amongst the Arabs of the Arabic peninsula the condition of women was extremely bad, for amongst those pagan Arabs a woman was a mere chattel. She formed a part of the household and estate of her husband or father and was inherited by sons, which were subsequently forbidden by Islam.

In pre-Islamic times females at birth were burried alive. This terrible custom was common amongst the tribes of Quraish and Qudah.

Islam declared equal rights for women. She is equal to man in duties and rewards. It also differs even today with the inheritance in practice in England. A woman can inherit whether she is a daughter, sister, mother or wife. She is free to accept or refuse the man who proposes to her; after marriage she has her own money, property or trade.

Islam created a thorough revolution in the condition of women. The principle of equality between the sexes was recognised and practically carried into effect. The Koran on this subject states :

"And women have rights similar to those of men over them in kindness".
(The Cow Chapter)

وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ (سـورة البقرة)

Under Islamic law the husband is legaely bound to maintain his wife and her domestic servants, whether she and her servants belong to the Moslem faith or not. The obligation of the husband comes into effect as soon as the marriage contract comes into operation.

The wife has a right to claim a habitation for her own use, to be provided consistently with means from her husband.

The obligation of the woman to live with her husband is not absolute. The law recognises circumstances which justify her refusal to live with him. For instance, of he ill-treats her, if he has deserted her for a long time, or if he has ordered her from his house or even connived at her doing so, he cannot force her to re-enter his home or ask for assistance of a court of justice to compel her to live with him. Bad conduct or gross neglect under Islamic law is forbidden.

POLYGAMY

Marriage cannot take place without agreement between both parties; the wife as well as the husband.

Before Islam there was no limit to the number of wives a man could have. Let's see what the Koran says about this subject :

3. «Marry of the women, who seem good to you, two or three or four;

فَانكِحُوا مَا طَابَ لَكُم مِّنَ
النِّسَاءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ فَإِنْ

خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ
أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ③

(سورة النساء)

and if ye fear that you cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice». (Women Chapter).

Justice among wives is practically impossible. So, it is advisable that a Moslem should marry one unless there is such circumstances as barrenness or incurable disease.

In case the number of men is much lesser than women in a nation — as what happened in the last war — a man with two wives is more justified than a man with several sweethearts.

Islam asks his followers to obsrve striclly equality among wives.

May Allah show us the straight path, the path of those whom He has favoured; not the path of those who earn His anger nor of those who go astray.

Amen.

REFERENCES

Arabic :

1. The Glorious Koraan
2. The Five Principles of Islam — by Yahya al Dardiri
3. Risalat al Ansar — by Hussein Yussof
4. Zad al Ma'ad — by Ibn al Qayyem
5. The Social **Justice** — by Sayed Qotb
6. The fasting — by Dr. Amin abdullah.
7. Characterstics of Islam — by Abu Alwafaa Darwish
8. The Appeal of the Truth — « «

English :

1. The Meaning of the Glorious ious Koraan by — Marmanduke Pickthall
2. Islam — by Ahmad Ghalwash
3. Islam — by the author
4. Islamic Ideal — by Mohamed Abd el Aleem Siddiqi.

عبد السميع المصري

دعائم الإسلام

الناشر : مكتبة وهبة
١٤ شارع الجمهورية - عابدين
القاهرة تليفون ٣٩١٧٤٧٠